
THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

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[*From the Columbian Register.*]

KING CRAFT AND PRIEST CRAFT.

At a meeting held in Leicester, England, to celebrate the triumph of the French, the Rev. Charles Berry, after an eloquent tribute to the French, who, he said, "in three days had done more for the cause of freedom than we had achieved since the time of Cæsar and the Romans," proceeded to say: "This is, undoubtedly, the greatest blow that has been given, in our time, to King-craft and Priest-craft; these two are generally combined; and now, mark, gentlemen, what I am about to say—if I have well weighed any part of my address, it is this—I will use no terms that I have not selected, and I declare that of King-craft and Priest-craft, the latter is more mischievous than the former.—I mean not Catholic only, but also Protestant Priests—I mean not only the Priests of France, but likewise of the town and county of Leicester.—I verily believe that they are the most inveterate and implacable foes that the liberties of mankind have to contend with. Some honorable exceptions, no doubt, there are; but as a body, they are the sworn apostles of bigotry, and servility, and slander.—What has occurred the last few weeks amongst us, justifies me in thus speaking—and no reform in England will ever be worth considering, that does not clip the wings of these gentry, and place them more in accordance with the spirit and light of the age—that does not render them the enlightened guides of the flock, instead of what they too generally are—mean sycophants, odious tithe-hunters, ever active to keep the people in slavery and darkness. I will venture to warn them that if ever a revolution should be ef-

fectured in this country, their conduct will not be forgotten; they will drink deep of the cup of just retribution.

"It is a still more painful consideration that the spirit and conduct of the Clergy will produce among the rising generation a contempt for religion and its ministers, and render infidelity as fatally prevalent among us, as it is reported to be in France. I will only add, that I rejoice in these events, not only great in themselves, but because they are pregnant with important and beneficial consequences to other nations; and think what a glorious occurrence that must be, which not only benefits the country in which it happens, but extends its healing influence to surrounding nations: which moves and agitates, not to injure, but to bless mankind. Depend upon it, there is not a despot upon the earth, that does not turn pale when he reads the story of the French Revolution; he involuntarily raises his hand, and feels whether his crown is upon his head, and if so, whether it sits firmly; and he will look round to see if he can, even by stealth, do something that may procure him a little popularity, and lighten the fetters of his subjects, or rather his slaves. This event has already shaken Belgium: it will overthrow the miserable tyrants of the Peninsula: it will regenerate Italy, Prussia and Germany; and even Turkey, Russia and China will one day reap the advantage of it. Last, but not least, it will do more than any thing that has ever occurred to bring about a reform in this country. Thank God, we have an intelligent people and a liberal minded monarch, and if the inhabitants of England have but a portion of that union, and valour, and generosity, and devotion to the public

good, which has been so strikingly manifested in France, it will not be long before they will have accomplished such a reform in our representation as shall render the horrors of a general convulsion unnecessary."

[From the *Pittsburgh Amer. Manufacturer.*]

Messrs. Conway & Phillips.—It has been suggested that, in civil investigations, circumstantial evidence is generally depended upon for the development of facts. All *discussions*, of what nature soever they may be, having the same end in view, are governed in their results, by the same kind of evidence. If it be objected that ocular demonstration, and the concurrent and positive testimony of credible witnesses tantamount to ocular demonstration, form prominent exceptions to the foregoing positions; I remark that such evidence in confirmation of any fact, precludes all investigation concerning it. it being plainly absurd to discuss or reason about what is intuitively known; and such are the nature and force of ocular demonstration. In the discussion of the subject concerning the design of the Presbyterians to form a Union of Church and State, ocular demonstration of the fact is not pretended to. Recourse will be had to such evidence, and of the same kind, degree and force as avails to produce conviction of facts in the ordinary course of human affairs; and this is always furnished by the concurrence of time, place and circumstances. Experience confirms this to be the best kind of evidence in all cases where positive testimony is wanting; and enough of the former, precludes the necessity of the latter.

The views I have taken of this subject, will protract my remarks farther than I at first intended; and since I have undertaken the investigation of it, it may be as well to avail myself of all the evidence which time, place and circumstances furnish.

Great excitement on this subject, indicative of alarming fears for the

consequences, has prevailed for a considerable time in different parts of the union. To this, a Sermon preached two or three years since by Dr. Ely of Philadelphia, contributed not a little. This discourse, which was afterwards published, while it excited the astonishment and apprehensions of many intelligent and influential men of different christian denominations, induced them to examine into the causes which were supposed to occasion their fears of the object intended. Since that time up to the present, and during every investigation by persons, in different sections of the United States, of observation and intelligence, and having the means of information, circumstances have been unfolded which can be identified with no other than the design of a Church and State Combination ascribed to Presbyterians.

The discourse of Dr. Ely alluded to, I could never procure till very lately. Through the medium of certain public journals, one or two extracts from it had met my notice: but had I seen the discourse itself at an earlier period, it would have filled me, as it has thousands of others, with fearful apprehensions.

With respect to this sermon, it is evidently a company matter. The author does not speak for himself. A concerted organization of means and forces for the promotion of some object out of the ordinary sphere of clerical enterprise, marks every page of the discourse. The author enforces the necessity of some plan, he urges to the execution of something important to meet an alleged public emergency, to redress public grievances, and thus through the united exertions of the clergy, to control the destinies of the nation by the reciprocal co-operation and influence of Church and State. Of this spirit the whole sermon partakes; to these objects Dr. Ely evidently directs the attention of his hearers and readers. But the *Presbyterian* clergy are to be the exclusive agents in bringing about this revolution.—

Whatever is to be done, is to be achieved by *their* efforts, and nothing can be effected but by a union of purpose, and a simultaneous exertion of means.— Else why recommend the formation of a “*Christian party* in politics.” Why urge the propriety of electing the principal officers of the government from “OUR church?” Wherefore so much anxiety about the *government*, and whence the zeal for having it controlled, and its concerns administered by Presbyterians? Are the talents, the virtue, the religion of the nation concentrated in that church? Certainly Dr. Ely’s modesty, or if that were wanting, his knowledge of facts, would not suffer him to contend for this position. Yet he must believe this, or be governed by motives which have for their object the union of Church and State. There is no other alternative. I challenge any other. If for the sake of giving a smooth aspect to the subject, and removing out of sight its odious features, it be maintained by his friends or by Dr. Ely himself, that his object was merely to enforce the necessity of a moral revolution in the nation, still the discourse in question, either in letter or in spirit, will not sustain this construction, to the exclusion of political agency and influence as forming a part, and an essential part too, of the alleged combination. The phrase, “a Christian party in politics,” means, and it can mean nothing else, the union of christianity and civil government—and when, for the purpose of maintaining such a union, it is recommended to elect the officers of government from among the Presbyterian church; if from such language, any other than a design to combine church and state can be legitimately inferred, or if Presbyterians can exculpate themselves from the charge of designing a combination, then words have no meaning, language no force. It might as well be contended that the phrase, two and two make four, conveys no definite meaning, as that the language employed by Dr. Ely does

not imply the design, nay, recommend and enforce the project of uniting church and state. The circumstances which enabled Cicero to unravel and expose the machinations of Cataline, were not stronger against the latter, than is the language of Dr. Ely explicit and unqualified in unfolding the intention of the Presbyterians to accomplish a church and state confederacy. Had Aaron Burr, at the commencement of his conspiracy, employed terms so bold and unequivocal to explain publicly the object of his enterprise, it would at once have been understood, and excited universal alarm. And is so much to be presumed in favor of the clergy of any denomination, are they an order so privileged, so far removed from suspicion, that they may, whenever they please, publicly recommend the formation of a church and state establishment, and with impunity concert measures for its consummation?

Concerning this subject, the public, the PEOPLE ought not to be kept in ignorance—and having undertaken the investigation of it, and withal possessing the best means of information; I propose to examine it thoroughly, at the same time courting opposition to the course I shall pursue, and to the facts and arguments which may be adduced and exhibited.

ANOTHER PRESBYTERIAN.

[From the Republican Farmer.]

SUNDAY MAILS.

At a meeting in Rochester, (N. Y.) on the 11th ult. the following among other resolutions was passed:

“*Resolved*, That a committee of eight persons be appointed to prepare a memorial to Congress, praying a repeal of the law requiring Post Offices to be kept open on the Lord’s Day, and to obtain signatures thereto, and forward the same to our Representative in Congress.”

Thus it seems that the Church and State party are again about to renew their efforts to force into connexion these discordant and ever-to-be-sepa-

rated matters—religion and civil government. The only possible benefit it could confer, (if benefit indeed it could be called) would be the providing a host of benefices, sinecures and fat livings for an idle, pampered, lazy and immoral priesthood,—for such have the priesthood almost universally become in every country where they have received their support from government, instead of depending on the voluntary contributions of their hearers.

We have remarked before, and we repeat it, that there are honest differences of opinion in this country, as to what day of the week, or whether any, has been particularly appointed to be held sacred to the Lord, and also as to the manner in which such a day is to be observed, and Congress has no right nor authority whatever to decide, but are even expressly withheld by the Constitution from deciding what is and what is not the law of God, or from enforcing any law as being such. And in this, and this alone, consists that blessed religious freedom, at once the boast and ornament and dearest privilege of this highly favored land.

[From the Cincinnati Sentinel.]

SYNOD OF OHIO.

Mr. Blanchard, in his [Presbyterian] "Journal" of November 5th, narrates the proceedings of this ecclesiastical fraternity, during its late session in Cincinnati. Among the many resolutions passed by it, "the following," says Mr. B. "deserves immediate and special attention:"—

"SUNDAY MAILS—*Resolved*, That on the day of fasting and prayer appointed by the General Assembly, the members of this Synod present to their respective congregations for signatures, petitions to be forwarded to Congress, praying the repeal of the law requiring the opening of the Post Office, and consequently the carrying the Mail on the Sabbath day."

By the above, and similar resolves which have recently been passed and published by sister synods in various quarters of the Union, the republicans

of our country are advertised, that orthodoxy has bound herself by an oath, that she will give no sleep to her eyes, nor slumber to her eye-lids—that her abettors shall neither rest by day nor by night, till Political and Religious LIBERTY is slain. Though twice repulsed by the voice of truth, the demands of justice, the cry of freedom, and the claims of the cause of God and man; yet her thirst for universal and absolute dominion in church and state, is unabated. She must "hold high carnival" on the massacred body of American independence, ere her relentless hand can be stayed. Nought will pacify, nor any thing answer her determined purpose, but to revel with despoiling vengeance on the fruits and flowers of our political Eden. Shall her unrighteous demand be granted? *Never!* Why may not congress determine, once for all, that it is not within their province to legislate on matters of religion, and there *end* this baneful strife? If it be not agreeable to the provisions of the Constitution, or within the sphere of Congressional legislation to decide questions of religious controversy, must it tamely consent to be perpetually harrassed by aspiring intruders upon national authority?

We make but little pretensions to legal science; yet it does truly appear to us, that the Presbyterians have not even an excusable pretext on the side of civil rights, for troubling, annually, our national rulers with the subject of Sabbath Mails. Whether to petition Congress for its decision upon questions not recognized by the charter of its duties, nor embraced by its authority, be a privilege granted to American citizens or not by the Constitution, it is ill becoming the spirit of that Gospel which the petitioners profess, to persist in urging their pretended claim, when the wisdom and discretion of our wise and good men have twice resolved that government cannot consistently grant their prayers. And it will not require an adept in the school of Christ to discern that the unbend-

ing stubbornness of the petitioners, in relation to this subject, is more characteristic of the high-handed contumacy and unyielding obstinacy, manifested by the Pharisees of old towards Jesus of Nazareth, than it is of the meek and submissive temper of the Gospel.

It may not be improper to awaken our republican citizens on this matter, and to call their attention to the subject of counter-petitions—something should be done. The truly laudable and vigorous spirit which was raised in opposition to this monarchical scheme last season, we trust has not become extinct. To it we look for that measure which prudence and a becoming deference to the prosperity of our Republic, may deem the occasion demands.

INCENDIARY LANGUAGE.

[From the *Salina (N. Y.) Herald*.]

The following is copied from the Presbyterian "Rochester Observer," set up by such men as Arthur Tappan, Josiah Bissell, and our Pioneer Clergy, to break down seven day Stages and Canal Boats, and stop the Mail from running on Sunday.

"What right have Congress to annul the law of God?—'Vain man! who art thou that repliest against God?'"

Congress pass a law compelling men to break the holy Sabbath, the act of disobedience on the part of those who break the Sabbath, brings them under the sentence of eternal damnation, and continuing to obey the Congress of the United States will insure them the awful punishment of HELL forever. Now, the individual Sabbath breaker goes to hopeless and endless misery and ruin, and he bears his own iniquity—But who else is implicated?

1. Every member of Congress who votes for such a law.
2. Every member who does not resist it.
3. Every man in the community who favours the law.
4. Every man who does not protest and petition against it if he have an opportunity.

Now, who is willing to bear a share of the guilt of sending 27,000 sinners to hell from our Post Office Department? Let

every man look to this matter in view of death, judgment, and eternity."

Remarks by the Editor of the *Salina Herald*.

The first point in the above that will strike every intelligent, sensible man, is, the seditious, incendiary attempt in it to induce post masters and mail carriers to violate their oaths of office and their duty as post masters, &c. under the pretence that the *law of God* is violated by the law of Congress directing the mail to run, and post masters to open it on Sunday.

The second point that will strike all acquainted with Ecclesiastical history, and the progress of clerical power in Rome and Great Britain, is, that they, our pioneer Clergy, are pursuing, step by step, the same steps which they say the Roman Catholic Clergy did once, to obtain their temporal power.

The third thing in it that will strike every man acquainted with the Bible, is, the glaring falsehood on which no less than eleven falsehoods are predicated, that *Congress violated the law of God* in directing the mail to run on Sunday, and the mail to be opened on that day.

They lie, and must know they lie, when they say that there is any law or word of God which says that *Sunday*, or the *first day* of the week, is *holy* or the *Sabbath*. There is no law or word of God which says this—no law or word of God, Christ, or his Apostles, which says that *holy time is changed* from the *seventh* day to the *first*, or *Sunday*.

Had God have wished his Sabbath changed from Saturday to Sunday, from the seventh to the first, he would have said so, and commanded it. Had Christ wished it, he would have said so, and commanded it. But there is not a word, syllable, or a letter of such command or wish in the Old or New Testament. Therefore, when these folks assert, as in the above incendiary, seditious article, that Congress has violated God's law in ordering the mail

to run on Sunday, they assert that which is false—we are warranted in saying they do—and it must be they know it.

No record, or intimation on record, of such a *command* from God, or Christ, or his Apostles, can be produced.—The Roman Emperor, Constantine the Great, uniting Church and State, issued the *first command* on record, to keep Sunday. That fixed the bands of Church and State there, as Congress passing a law to repeal the Sunday mail law, at their request, would prepare the bands of Church and State here. It is believed, and there is too much reason to believe, that this is their object. So that religion would here ascend to the *tiara* of a Presbyterian Hierarchy, as it then mounted the throne of the Cæsars.

[From the *Falcon*.*]

The Sunday Mail characters are again making preparations for another attack upon Congress. They intend to come out again, mounted and equipt according to their craft, and force Congress to measures unconstitutional and destructive to the rights and privileges of a liberal and free people. Not satisfied with a fair and honorable defeat, they again intend to pursue their subverting plans, (it matters not the consequences) and form laws to suit their own unliberal designs—demolish those under which we have spent years of peace and contentment—tear down the bright palladium of our dear bought independence, and trample rough-shod upon the necks of a gaping, priest-ridden community.

Shall we then sit quietly and suffer ourselves to be gulled by a set of aspiring hypocrites? If so, sleep on—ere long you will behold the fair altar of liberty stained with human blood; and

* The "*FALCON*" is a spirited work, opposed to the schemes and designs of a corrupt priesthood in their strides for power and ascendancy. It is printed at the office of the "*Eagle and Monitor*," Milford, Pike Co. Pa.—Price one dollar a year.

the souls of our forefathers, who have been sleeping quietly for years, will rise up, and cry aloud for vengeance—beholding the happy result of the Revolution hurled down and trampled even into the dust. A FREEMAN.

[From the same.]

Much is said about the freedom of the Press in the United States,—but there is not more than one paper in a hundred that dare utter sentiments counter to the popular opinions and prejudices of the Clergy. A majority of editors are afraid to wound the feelings of their subscribers, lest they cannot obtain patronage. Who will question or doubt the propriety of every individual to act or speak according to the dictates of his own conscience? If we are awed, now, into silence, by popular opinion, or rather the anathemas of *bigots*, what will be our condition when Priestcraft gains that ascendancy which will empower them to fine and imprison all those whom their peculiar whims may please to term infidels and heretics? Any one who views, with an impartial eye, the rapid strides which Priestcraft has been making for the last ten years, must acknowledge that the time is not far distant, when no paper of any description in form of a periodical, will be issued, unless it is under an inspectorship.

Let us sit quietly for the space of five years, and let their success increase in the same ratio that it has for the last five, the die will be cast. Many people say "there is no danger; Congress will never pass such a law." How know we that? Because they have not upon the two last applications, do we infer from that, that they will not when importuned by the whole body of the Clergy and their adherents, as many more trials. If you feel secure, fellow-citizens, remain inert, or support and cherish a "National Sunday School Union"—foster every Missionary Society—give your wealth to support a horde of lazy, indigent Priests—give your quota to become life-member or

director of the Bible Society—uphold, lend your aid and cash to sustain the Tract Societies—keep pace with every new-fangled Theological establishment which rises, numerous as the frogs of Egypt, and seven times as pestiferous; join the gigantic exertions for stopping the Mail on Sunday—collect and forward donations to establish “Sunday Schools” through the great Valley of the Mississippi, and depend upon it, the time will soon be at hand when you may prepare to hand over one-tenth part of the fruits of your toil.—Slumber on! the time is at hand, when he who is great will continue to be so, and he who is now but poor, will be miserably so—when the time of effectual resistance will be forever past.

[From Priestcraft Unmasked.]

It is well known that a number of individuals in our country, are busily engaged in attempting to stop the Mail on Sunday, as a first step, no doubt, to the extinction, one by one, of all our religious liberties and immunities. It is equally well known, that this unholy design originated with a class of men whom the folly of the people has placed above the necessity of following any employment for six days in the week. It is an old saying, that “when the Devil catches a man idle he sets him at work.” If then, the people have to suffer, and suffer severely from the machinations of the Clergy, they have no cause of complaint. Let them withhold the *cash* from these worse than useless drones, and by forcing them into honest and useful occupations, withdraw their minds from plots and conspiracies. Till this is done, it is useless to complain. Feed a priest, and you cherish the disease which is already too visibly praying upon the vitals of the community.

[From the Pittsburgh Amer. Manufacturer]

THE SUNDAY MAIL.

When the advocates for measures which are manifestly injurious to the liberties and happiness of mankind,

persevere in their efforts to carry those destructive measures into effect, the same degree of perseverance should characterize the conduct of their philanthropic and patriotic opponents. The same inflexibility of purpose which is evinced by the infuriated zealots, who would trample on the rights of their fellow citizens, to obtain the objects of their unhallowed ambition, should appear conspicuously visible in the uniform opposition of those whose rights and privileges are the points at issue. That the advocates for stopping the Mail on Sunday, evince an unwavering determination to effect their object, must appear manifest from the fact, that they are now making the *third trial* for that purpose.

In 1828, they presented their petitions to Congress we believe for the first time. The *design* was not then clearly developed. Much was said about the tenderness and sensibility of the consciences of the petitioners; and much more respect was shown to them on that account. Although their prayer was pernicious in its object, it was in a great measure attributed to their ignorance of its ultimate results; and thus their *motives* then escaped that imputation of guilt which their subsequent conduct has justly brought upon them. The enlightened and patriotic Congress of these United States listened to their petition with patience and respect. With strict justice and impartiality their causes of complaint were carefully examined.

No law had ever been enacted by that high and responsible body which interfered with the rights of conscience, and therefore, there was no law of that nature in existence to repeal. It then clearly appeared that Congress was petitioned not to *repeal* but to *enact* a law which would interfere with the rights of conscience, and produce a train of grievous and afflicting evils. A committee was appointed to investigate the matter. Col. Richard M. Johnson, who is emphatically the second Father of his country, whose

name will be ranked on fame's imperishable register, by the side of that of our beloved Washington, was Chairman of that Committee.

When the grounds of the complaint of the petitioners were examined it evidently appeared, that the existing regulations of the Post Office department in no wise interfered with any of their civil or religious rights or privileges. There was no statute which prevented them from enjoying their own opinions. They could worship God as they pleased. They might go to Church or stay at home as they thought proper. There was no law which compelled them to be Post Masters; and we have heard of none who refused that, or any other public situation, provided always, that the office afforded handsome emoluments. When such was the case we never hear of "conscientious scruples." There was no law which OBLIGED the petitioners to go to the Post Office on Sunday:—although many of our pious Presbyterians go there regularly on that day to receive their letters and papers, and no doubt to read them. There was nothing in fact known to our government, which interfered with the rights of conscience.

We will however suppose, and the supposition is charitable, that many, nay two-thirds of those who petitioned Congress in 1828, on this subject, were governed by good motives, and ignorant of the nature of their own request, and the disastrous evils which would infallibly result from their prayers, should their desires be gratified. Our charity will not however extend to the leaders in that strange campaign.

Congress heard them. The Constitution of the U. States, that great text book for every American Statesman, was brought to bear on the subject; whereupon it plainly appeared, that the object of the petitioners could not be granted, without violating that sacred charter of our rights. An able report was made on that memorable occasion. A report, that deserves a place by the side of the Declaration of Indepen-

dence. A report which, like the declaration of American Independence, will descend to posterity as a matchless document, a masterpiece of wisdom, patriotism and sterling justice.

The petitioners were informed by that report that Congress is not a religious, but a civil tribunal; that the object of our government is not to expound the laws of God, but to protect *all* the members of this republic, in the free enjoyment of their diversified religious opinions and practice. The petitioners were informed, that not only the sanctity of the Sunday, but even the day itself were matters concerning which *good men* entertained different opinions. They were told that both the letter and spirit of the constitution forbade Congress to decide in favour of one or the other. They were told, admitting Congress should interfere, that to be consistent the same regulations must be extended to every other department of the government. They were told that the objects of our government would thereby be overthrown, and that a train of unspeakable calamities would infallibly ensue. They were told, in fine, that the very object they had ostensibly in view, which according to their own statement was the greater sanctification of the Sunday, would be defeated, as private carriages and other modes of conveyance would be speedily introduced.

The first report of Col. Johnson's, so clear and explicit, was circulated throughout the United States. It was plain, comprehensive and correct. Every patriot or honest man who had any regard for his country's welfare read it with delight. But it was differently received by the "christian party in politics." The leaders of that misguided faction raised the cry of infidelity against the patriotic author of the report. They could not invalidate the arguments it contained—they were indeed unanswerable. But what they could not invalidate, they condemned by wholesale. Last winter they petitioned Congress again. They left no-

thing untried that was likely to favor, or advance their designs. Congress again refused to grant their prayer.—The same sound arguments were repeated against the measure, by the same illustrious statesman, to which others, equally conclusive, were superadded. Thus, twice have they been told that Congress will not, can not, and dare not, interfere with the liberty of conscience; that the Constitution of the United States forbids their interference; that the conscience of *one citizen* is as sacred in the estimation of our government, as the consciences of all the rest; and that the government of the United States would be overturned by gratifying the wishes of the petitioners.

What will the well disposed reader think, what will he say, when he is told that one hundred petitions have been already deposited in the Post Office of this city, for the same sinister purpose? This is the third trial in regular succession. Will he say the petitioners are actuated by *good motives*, when they persist in their designs in the face of such valid testimony? Will he not rather conclude that their motives are bad, and all their talk about the delicacy of their conscience, the mere canting of consummate hypocrisy.

We have in this number taken a hasty review of the conduct of the petitioners, to show that we do not criminate them without just cause. In our next we will examine the origin of the Anti-Sabbath Mail excitement, by whom it was first produced, &c. and in all cases pass judgment on the *motive* by the testimony of the *action*.

[From the *Mechanics' Free Press*.]

SUNDAY MAILS.

The observations that follow have been previously published, under other circumstances.

The danger anticipated from the efforts now making, in relation to the suspension of the Mail, is far from being imaginary. Those who are thus determined to invade the privileges of our fellow-citizens, are an organized

body. Talents, learning, and wealth, have been enlisted in the cause, to an extent which many would find it difficult to believe. The plan of action has not been the result of sudden deliberation, but is the effect of a scheme, which has required years for its maturity.

The alarm and jealousy which have pervaded the country, lest an ascendancy in the government should be obtained by a religious party, must continue to exist until their cause shall be removed. In point of fact, we believe there never was a time when it more became the friends of civil and religious liberty, to prepare themselves for the defence of their just rights.—The mode in which they are to be supported, is not by boisterous declamation, or rude violence, but by a firm maintenance of the principles of the constitution of our country. The weapons to be employed in this conflict are not those of war and carnage, but of reason and common sense.

If it were shown that no real danger to religious liberty could arise from the recognition of the Sabbath, there would still remain an insuperable objection. In the moral as in the physical world, action and re-action may be assumed as equal. The direct effect of the bigotry and intolerance of certain religious sects, has produced in the minds of the people a feeling of disgust. The consequence has been the entire rejection of religion under every form, by a part of the population of our large cities. Human laws may restrain external actions, but can never reach the heart, and consequently cannot produce that homage which only is acceptable to an omniscient Deity. The opponents of christianity support their arguments against its truth by an appeal to the conduct and dispositions of its professors. The history of mankind is little more than a melancholy record of the frailties and foibles of the nominal christian. It is necessary for every man in the community to ascertain, himself, how far

he is aiding in the work of moral destruction. He who will vindicate a system of measures, whose direct tendency is to estrange men from the purity of christian doctrine, cannot be a disciple of Christ.

The spirit of religious persecution has diffused its influence through every city and village in the nation. It has destroyed the best feelings of human nature, and has severed the ties of social happiness. A religion without charity is but another name for hypocrisy—it never came from heaven, and cannot, therefore, advance the good of man. Every description of force is foreign to the religion of Christ, neither sanctioned by his precepts, nor authorized by his example.

It is, therefore, worthy the consideration of those who are favourable to the views of an aspiring priesthood, whether the measures they are now pursuing will not have a result different from what they anticipate. In human affairs, it frequently happens that men in attempting to avoid one extreme fall into its opposite. To avoid prodigality they become avaricious,—and lest they should incur the odium of being thought bigots, they resolve to abandon religion altogether. We are of the number of those who are anxiously waiting for the coming day, when weak and erring man will cease to usurp the prerogatives of Deity.

Some hundred copies of the following article were published by the writer in the form of a handbill, and transmitted to members of Congress and others. In giving it a place in the columns of the Reformer, we solicit the attention of our readers to the important interrogatories contained in it, and hope they will be able to decide in respect to them with justness and accuracy.

SUNDAY MAILS.

INFLUENCE can supplant MERIT—
WEALTH can overrule POVERTY—
POWER can defeat RIGHT.

The following Questions are presented to the serious consideration of the friends of civil and religious liber-

ty, and more particularly to Members of Congress. They are offered without expense, and without comment to the reader, to share whatever fate (in his judgment) they may merit. In presenting them, the writer has discharged what he believes to be a duty, in the present crisis of political affairs; and the consciousness of having done his duty, is to him an ample reward, be consequences as they may.

Question 1. Are all the religious sects in the United States equal in point of *wealth* and *influence*?

Ques. 2. With which of the sects did the petitions for stopping the Mail on Sunday originate—was it with the comparatively *poor* and *weak*, or with the *wealthy* and *influential*?

Ques. 3. Where a sect possesses both *wealth* and *influence*, what is wanting but **POWER** to give it complete ascendancy?

Ques. 4. How is the civil power obtained by a particular sect, but by legislative enactments favoring their particular opinions?

Ques. 5. Did the petitions referred to, originate with the Clergy or with the Laity?

Ques. 6. Are not the peculiar interests of the Clergy closely connected with the measure they advocate?

Ques. 7. Have not the peculiar interests of the Clergy (when recognized in legislative enactments) always been at variance with the *rights of the people*?

Ques. 8. Do all good citizens believe alike, in regard to the peculiar sanctification of one day in seven?

Ques. 9. Has Congress any legitimate right to interfere with religious opinions?

Ques. 10. Is not the argument that Sunday Mails interferes with the liberty of conscience far fetched, and founded in sophistry?

Ques. 11. If the Mail Establishment be "*to the body politic what the veins and arteries are to the natural*,"* does

* See President Jackson's Message to Congress in 1829.

not the soundness and vigour of *that body* depend on the uninterrupted, "*regular and rapid*" passage of the Mail?

Ques. 12. Shall the Constitution of the United States remain as it is; the safeguard of conscience—or shall it be made the terror of those who cling to it for protection?

Ques. 13. Ought not the late occurrences in France to admonish us against Clerical influence in *national councils*?

A CITIZEN.

JUST VIEWS.

[The following copy of a document filed among the New York State Papers in the Capitol, deserves the consideration of our statesmen and legislators in the present day.]

At a Council of Revision held at Poughkeepsie, 12th May, 1780.

Present,

His Excellency Governor Clinton,
The Hon. Mr. Chief Justice Morris,
The Honorable Mr. Justice Yates.

OBJECTIONS of the Council to the bill entitled "An act for the more effectual suppression of vice and immorality"—against its becoming a law of this state.

The Council object to the said bill,

1st. Because the first enacting clause prohibiting every person from following worldly employment or labor on Sunday, will impose a hardship on those who from a religious persuasion refrain some other day in seven from labor, and thus will in effect defeat the design of the constitution, which doth ordain, determine and declare that the free exercise and enjoyment of religious profession and worship without discrimination or *preference* shall forever hereafter be allowed within this state to all mankind—and the design of the bill might be equally effected and this objection obviated.

GEO. CLINTON.

ORDERED, that a copy of the said bill with a copy of the objections there-

to signed by his Excellency the Governor be delivered to the Honorable the Assembly by the Chief Justice.

By order of the Council,

STEPHEN LUSH, CL.

METHODISTS AND PRESBYTERIANS.

It seems the Presbyterians are now beginning to charge the Methodists with "taking sides with the infidels," because they do not sanction all the schemes of the Presbyterians, and receive as truth all their false representations respecting the condition of the people in the great Valley of the Mississippi. Because they do not, in short, accede to their measures, and aid them in all their undertakings, they accuse them of being in want of a "*lovely spirit*,"—and in their paper called the "*Evangelist*," under the head of "*The Lovely Spirit*," observe:

The conductors of the Advocate seem fond of taking sides with the infidels, in exciting jealousy against all the efforts of other Christians to promote the gospel in the Valley of the Mississippi. Whether the object be political, or merely sectarian, we know not. The above is a sample of many articles which have appeared, of which the evident design is to deaden the sympathy of eastern christians in regard to the wants of the west, so as to make them leave the field unoccupied till the Methodists or the Papists take possession.

In reply to the above, the Editors of the Advocate and Journal, which is the principal paper belonging to the Methodist Society, remark:

In our last number we remarked that we should not be surprised if the friends and supporters of our Bible Society should be accused of aiding the cause of infidelity. Had we given ourselves a little more time, we might have seen this verified even then, by the above article, which is contained in the same number of the Evangelist. It is almost useless for us to deny that we have ever said or done any thing "to deaden the sympathy of eastern Christians in regard to the wants of the west," unless attempting to correct erroneous

statements respecting the destitution of the west, has had that effect. And that such erroneous statements have been made, we have the fullest evidence before us. Indeed, we seriously doubt whether wickedness, refined or barefaced, prevails more in the west than it does in the east. What cities in the west will you find, in which there are more theatres, circuses, stage players and mountebanks, gamblers and lottery dealers, profane swearers, hypocrites and pharisees, in proportion to their population, than there are in New York or Boston, Philadelphia and Baltimore? We do not say these things by way of apology for wickedness in the west; but merely to show that our sympathies might with as much propriety be extended to the east as to the west.

But what is the legitimate source of infidelity? Not *truth*, if christianity be founded in *truth*. Trace the history of the Church and the history of infidelity. You will find that a perverted christianity, exemplified in the corrupt lives of its professors, has been the hot-bed of infidelity. When they, for the want of living arguments in their lives, substituted instead thereof pious frauds, pretended miracles, and spurious epistles, the skeptically inclined laughed at their nonsensical reveries, and hurled against them their facetious and ingenious sophistry,—and thus sprung up a race of infidels. And when professed christians shall propagate absurd and contradictory dogmas as the doctrines of Christ, resort to a distortion of the truth, make false statements for facts, notoriously misrepresent the belief and conduct of their neighbors, and evince greater zeal for the establishment of a party than they do for the cause of their Divine Master—then may we calculate on the growth and spread of infidelity. If this be the religion of the Bible, say they—if this book sanction such proceedings, so manifestly at war with even sound morality itself, away with the Bible—away with the institutions of Christianity. These are the conclu-

sions of those whose interest inclines them to unbelief. We do not say that they are justified; but we say that those who furnish them with these arguments are accumulating a fearful amount of responsibility. Let Christianity shine by its own light—let its truths speak for themselves—let them beam forth in the tempers and conduct of Christians—and infidelity dies of itself.

If professors of religion should ever persuade themselves that the men of the world, as they are called, have not discernment enough to penetrate the veil of hypocrisy, however studied and refined, they are much deceived.—Should they find it convenient to prop up their cause by chicanery and misrepresentation, there will be eagle eyes enough upon them, to see through their artificial covering, and sufficiently bold to proclaim it abroad, to the great detriment of the cause of truth. We mean these remarks as a warning to those who may be tempted to such a course of conduct.

The Evangelist intimates that we wish “to make them leave the field unoccupied till the Methodists or the Papists get possession.” But in truth there is no need of our doing this.—The Methodists have the field already. They did not wait until a missionary society was organized, and vast funds collected, before they ventured into the new settlements in the far famed valley. No, indeed! Their preachers kept pace with the settlers. They preached in their log cabins, in barns, under the spreading forest trees, or any where else, where a company of sinners could be collected. The Methodists have thus grown with the growth and strengthened with the strength of the western states and territories. Let those who doubt this consult the records of our church. Even in the Valley of the Mississippi, which some have represented, and do still represent, as one vast moral waste, we now have about 180,000 church members. And if we add to these the number of Baptists and other Protestant denomina-

tions, we ask whether it be not a shame for the Presbyterian and Congregational Missionaries to represent this country as being in a state of moral and spiritual destitution? Is it any wonder that some of those who have so successfully, and at the expense of so much labor and sacrifice, cultivated this field, should utter a complaint against those who thus abuse and misrepresent them? We appeal to the sober reflection, to the Christian candor, of every impartial mind, whether this is the most likely way to do these people good? There is no need of exaggeration to call forth the charities of the Christian community. If truth will not do it, it ought not to be done at all.

But considering the above facts with respect to the state of Methodism and other sects in the western country, we leave it to the decision of every enlightened and sober mind, whether those facts themselves are not at least one cause why the note of alarm is sounded so long and loud. Their missionaries find other denominations in advance of them—they therefore cannot obtain settlements agreeably to their wishes. What is to be done? Why, the small and insulated congregations which they may be able to collect, must be at least partially supported by funds from abroad. Hence the alarm must be sounded, to excite the sympathies and to call forth the liberality of eastern Christians. And here permit us to make one remark, of the truth of which we have long since been convinced by indubitable testimony, that nothing has contributed so much to weaken the influence and to cripple the exertions of those missionaries, among the western people, as the doleful accounts they have written home of the prevalence of “error, irreligion, and infidelity” among those people, and their denunciations of other ministers as inefficient and incompetent. These accounts being printed, travel back into that country, and are read with indignation. If not entirely false, in many instances they are highly coloured and

extremely exaggerated. By this means the confidence of the people is weakened in such reporters. They have complained of such unfair treatment. Some of these complaints we have published—and the Evangelist is offended. We cannot help it. Our correspondents give us their names, and therefore make themselves responsible for what they say. And if either their statements or ours, are proved inaccurate by certified documents, we will publish the corrections.

Now if this course which we have pursued, and intend to pursue, be “taking sides with infidels,” then verily we are guilty. But we have no fears on this subject. As truth is our aim, we believe it will not elude our grasp.

[From the Kingston (U. C.) Patriot.]

With respect to Missions and Tracts, they are among the most cunning devices that were ever hatched by designing hypocrites, to fleece the ignorant and the unwary of their hard earnings.

The poor who are cozened out of their senses, and their cents, and their six-pences, and their quarter and half dollars, and their home-spun, and their ready made clothing, for the promotion of Missions, Tracts and Sunday Schools, little think, that by these donations, they are forging fetters for their bodies and their minds. No: the very tracts with which they are inundated, stop up every avenue to knowledge, and fill their minds with ignorance of men and things, and with spleen and rancour against every sect of christians, but that which has so *charitably* disseminated the *Tracts*. We happen to have a school fellow now in London, who gets his 300*l.* [1333 dollars] a year by inventing anecdotes for *Tracts*. The tales of Betty Brittle, and Tommy Brown, and so forth, with all their disgusting nonsense, about the conversion of Grandfathers by sucking babes, &c. are all fabricated for hire, and diffused to extort money, and perpetuate the ignorance necessary to the carrying on of the nefarious game.

STOPPING THE MAIL.

Our readers will perceive that an aspiring priesthood are determined to follow up their petitions for stopping the Mail, and to make good the words used at one of their great *clerical* meetings in New England, when speaking with reference to Congress refusing to grant their petitions:—"We will let Congress know that our rulers shall obey us—that we are their masters."* Such a declaration, when made by such a body of men, will not remain as an idle and unmeaning threat. Not a stone will be left unturned to accomplish their object; and when accomplished, we may bid adieu to all liberty, except the liberty to serve and obey them. Congress, Judges, Presidents, and all, will have to yield to their measures, and be obsequious to their nod. They have repeatedly declared, that the Mail question "*shall know of no termination but success*;" and there is more probability of their ultimately effecting their object, than few have conceived. Hear what is said on this subject in a late number of the *Ohio State Journal*—

"A different opinion [in relation to stopping the Mails on Sunday] is gradually prevailing. Persons who one year ago violently opposed stopping the Mail on the Sabbath, are now using their utmost endeavours on the contrary side; and, moreover, we see so many instances of this kind, that we may with safety presage that we shall finally gain our object."

The advocates for stopping the Mail received a large accession of strength to their cause in both houses of Congress last session; and they calculate, no doubt, on a much greater accession the present season. It remains to be seen, whether the people will send men to Congress who are prepared to sell their liberties and barter their rights, to gratify an order of men who are only seeking their own interest, under pretence of having respect to the laws of God, and endeavouring to undermine the Constitution and obtain pow-

er by professing scruples of conscience and a regard to the morals and well being of society.

If the people of this country should eventually lose their present rights and liberties, and become the slaves and vassals of a corrupt priesthood, as probably will be the case, the fault will be their own. We have repeatedly stated the way (and it is an easy one) by which all the machinations and schemes of the Clergy may be brought to an end, and any further annoyance from them be made to cease—and that is, to stop giving any more money to them, or to any of their numerous schemes, under whatever plausible name or title they may assume; for they have all a bearing to one point, and are designed to promote one object, viz. the interest, power, and exaltation of the clergy, at the expense, humiliation, and degradation of the people in general.

The above way was once tried in Virginia, and proved effectual. The Episcopal clergy in that state, were, at one time, patronized and well provided for, and as a consequence, they assumed great authority, sought only their own interest, and disregarded the rights and interests of the people. Each Episcopal clergyman was furnished with a glebe of land (6 or 800 acres) a Parsonage-house, and had 16000 pounds of tobacco per annum, for taking care of the souls of the people. While this liberal provision continued, never were the souls of people more poorly taken care of, or kept in greater blindness; and if any Baptist, or one of another persuasion attempted, from a sense of duty, to teach the people any better, and bring them to a true sense of their condition, bonds or afflictions awaited him. Many were imprisoned, some whipped, and all were persecuted with zeal and bitterness, while the civil government was led and governed by the priesthood, or withstood for not complying with their wishes. At length, however, the eyes of the people were opened to see their true interest. The glebes of

* See *Reformer* for October, 1829.

land were taken away, the law giving to each Parson 16000 pounds of tobacco per annum was rescinded, and the clergy were left to provide for themselves, or depend on their own resources. Immediately all annoyance from this order of priesthood was at an end; they stopped preaching almost to a man, or left the country—and never was there any thing that proved a greater blessing to a people than this measure proved to the inhabitants of Virginia. Numbers then, mostly of the Baptist persuasion, without fee or reward, and from a sense of duty, taught and instructed the people unmolested, and there was the greatest improvement in the morals and condition of the inhabitants.

The same benefit would now arise to the whole population of this country, if the people would stop giving any more money to an arrogant and high-minded priesthood, or to any of their schemes: for it is only in consequence of providing so liberally for these men, and giving so much money to aid them in their schemes, that causes them to annoy Congress so much with their petitions, and to denounce as infidel, every publication and every individual opposed to their proceedings, or that refuses to join in promoting their measures. Stop giving them money, and they will give Congress no more trouble, nor trouble any one else; but will become quiet and unassuming as other men, and be useful members of society. On the other hand, continue the plan of giving them money as freely and liberally as at present, and it will be but a little while before the yoke of clerical domination will be firmly fixed on the necks of the whole community.

We have thus honestly endeavoured to discharge our duty in presenting these views before the public; and it now only remains for that public to decide with respect to their correctness, and act in accordance with the decision. We entertain no unkind feelings towards any class of men, and on-

ly wish those who call themselves the ministers of Christ, to be placed where Christ intended his ministers should be; for he commanded those whom he called to preach his gospel, to preach it *freely*, instead of being paid for doing it one and two thousand dollars a year, and required them to be examples of meekness and humility, instead of being more proud and high-minded than all other men.

We had designed here to conclude this article, but as the clergy have undertaken to break down those in business who will not comply with their demands, withdraw their support from such papers as are not subservient to their wishes, and keep from civil offices all those not disposed to lend assistance to their plans; if after this, editors and publishers can be found, who have so little regard to the liberties and well being of this country, as to be the ready instruments of promoting their schemes and their encroachments on the rights of the community, the people who set any value upon civil and religious liberty, ought to withdraw their patronage from them, and thereby convince them that they are not yet prepared to surrender their birth-right inheritance of liberty, so dearly purchased by their fathers, to ecclesiastical dictators. And every friend of freedom who wishes to preserve any consistency of principle or character, should moreover be careful not to assist, by vote or otherwise, in putting men into office that are under the direction and guidance of a class of men who are seeking to undermine the rights and liberties we now enjoy.—This is the only way in which the case can be fairly and successfully met; and something of this kind will have to be done, and done speedily, or all is lost; and matters will have proceeded beyond the possibility of a remedy. This subject, therefore, demands the serious attention of every friend to our present civil and religious privileges, or that has any regard to the happiness and well-being of society.

[From the *Republican Farmer*.]

AS IT SHOULD BE.

Mr. M'Creery, of Washington County, (Pa.) who made the counter-report last winter in Congress in favour of stopping the Mails on Sunday, has lost his election this fall—Mr. M'Kennan having succeeded by a considerable majority. Even in his own county, Mr. M'Creery was 165 votes behind.

JUVENILE KEY.

This is the title of a juvenile paper, published at Brunswick, Me. by Z. J. & J. W. Griffin. The following is an extract from the second number.

"The publishers of the Key, by whom most of the type work for this and the preceding number has been executed, and by whom the mechanical labor of the future numbers will be principally performed, are children; one but seven, the other nine years of age. This circumstance is mentioned that the common error of the day, *precept without example*, may not cleave to us when we attempt to teach the benefits of early industry."

The Editor of the *Gardiner* (Maine) *Chronicle* speaks of the publication in the following terms:

We have received the first number of a very little and neat paper published in Brunswick, entitled the *Juvenile Key*. It is intended as a child's newspaper—a novelty—but such a novelty as we think might be useful. It is printed and published by two children—one seven, and the other nine years old—a practical proof of juvenile industry and early talent. Our children must have the Key as often as it is published. It is filled with well selected and well written matter. [Price of the Key 75 cents a year.]

William Bartlett, Esq. of Newburyport, has, at different times, given to the Theological Seminary at Andover, Mass. upwards of 200,000 dollars.—*N. Y. Gazette*.

Arthur Tappan, of New York, has made a donation of 20,000 dollars to the Lane Seminary, a Presbyterian institution in Cincinnati.

[From the *New York Gospel Herald*.]

The wife of Robert M——s, who is a member of a society in Canal Street, upbraided and insulted a poor sister in the same church, for subscribing only 50 cents to some missionary purpose, stating at the same time, that she had subscribed 6 dollars per quarter, and that her name should

not have been entered for so small a sum as 50 cents. Now, reader, what will you think when I tell you that this very great professor sent her mother to the *almshouse*, where she has been many years.

France.—A late paper says: "Fears are entertained in France, concerning the machinations of the Clergy. The government is watching them without fearing them."

The petitions for stopping the Mail on Sunday, in the House of Representatives, have been referred to the Committee of the whole on the State of the Union, so that a discussion of the question may be expected.

We hope there will not be occasion hereafter to occupy so large a portion of our pages with the Sunday Mail question. The debates in Congress on this subject will be looked for with much interest and anxiety. The public will then have a better opportunity of knowing who is for and who against the measure.

☞ We have some extra copies of the *Reformer* of vols. 2, 3, 4, 5, 6, 8, 9, 10 and 11, which we would wish in circulation, and will dispose of them at half price; that is, for 50 cents a volume in numbers, or bound in leather and lettered for 68 cents. The 1st and 7th volumes are becoming scarce, and we will give for these 150 cts. a volume in numbers, or 168 cts. if bound. When a person, however, takes a whole set, we shall put these volumes in numbers, at the subscription price of one dollar a volume, with the addition of 18 cts. when bound.

** The Communication from West Fallowfield, came too late for this number.

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